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RESERVE STORAGE

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OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF
THE REFORMED PRESBYTERIAN CHURCH OF NORTH
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MRS. R. M. SOMMERVILLE

DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL XXXI

JANUARY, 1917

No. 1

EDITORIALS

We are most thankful for the many kind words and the many new subscriptions received.

We want it distinctly understood that we are not running a general Church paper. OLIVE TREES is a Missionary magazine and as such we feel that it ought to be in every home in our Church. We have offered to send it free to any home that cannot afford to take it and where there are not two cents a week spent for things not needed. We are sending it to a few such homes, but very few.

We expect, all going well, that the 1917 OLIVE TREES will be more interesting and helpful than even 1916 has been. The January number makes a fine start.

We hope all will read Mr. Slater's article on "The Blessed Life for Covenanters," and that we will seek to live daily in the presence and power of Jesus Christ. If we are not enjoying Him and having complete peace in Him (while we will always have hungerings and thirstings after greater experiences) it is entirely our own

fault. Jesus Christ is desiring to fill us with His fullness if we will only fulfil the conditions of His coming and remaining.

"Commit thy way unto the Lord
Trust also in Him
And He shall bring it to pass."

Yielding and trusting, with daily prayer and Bible study, will bring Jesus by the Holy Spirit to fill us and to work in and through us.

Will we fulfil the conditions?

Mr. Slater's soul-stirring article will be continued in February OLIVE TREES.

The Report of the Princeton Conference, with addresses, etc., can be had for 50c from the Sunday School Times, 1031 Walnut street, Philadelphia, Pa. Send at once as the edition is limited.

The temporary offices of OLIVE TREES will be 500 Catharine street, Philadelphia, Pa. All letters addressed to OLIVE TREES, 500 Catharine street, will have prompt attention.

FROM OUR JEWISH MISSION

It is rather difficult to adjust ourselves to the changed conditions here, and to the plans for carrying on the work without our Superintendent, Rev. R. A. Blair. He is missed, too, by those who come to the Mission, who inquire frequently for him.

By an arrangement of our Mission Board one of its members will have an oversight of the work for a month at a time, visiting the Mission once a week, if possible. Dr. McFeeters was appointed to represent the Board during the month of December, and we have been helped by his visits and his words to the mothers at the Tuesday meetings.

Dr. Robert Duncan has been appointed Superintendent of the Mission Sabbath School. We are glad to say that his giving of his time and talent to the school means a great deal to us. We are glad to report two more volunteer workers for our Sewing and Kindergarten classes. Miss M. P. Adams, a member of Dr. Acheson's congregation of Pittsburgh, and her friend, Miss E. Flagg, students of Drexel Institute, are coming regularly to help in the work.

On Wednesday, December 13, our first midweek prayer meeting was held. The subject was "Answered Prayers"—II Chron. 20. Although the evening was stormy there were nine adults and fifteen children present. Each child eagerly read a Bible reference and we had proof of the fulfillment of Christ's promise to be with the two or three gathered in His Name. May we have the prayers of the church at their Wednesday evening meetings for our meetings here?

As hundreds of people pass our doors every day we have placed in the windows Scripture texts in English and Italian as well as the printed Yiddish texts that have hung on the chapel walls. They can be read from across the street, and the eyes of many light on them through the night as well as through the day.

Preparations for the annual entertainment are in full force. We are daily besieged by the children for recitations. This entertainment is something in which the parents are interested because of the part their children have in it. We trust that as in last year it will not only give them pleasure but show them what the Christian spirit means. Is it not only by first giving to those who have nothing that we can teach them to give, "for we love Him because He first loved us, and gave Himself for us?"

We have been the glad recipients of money, jars of fruit, cut-out garments from the following Ladies' Missionary Societies: Eskridge, Parnassaus, Bear Run, First Philadelphia, Y. P. S. of Third New York and friends in Second and Third Philadelphia congregations, and also a friend in the Cache Creek congregation.

We take this opportunity to thank friends who have written assuring us of their intercession for this part of the Master's work. Their messages have cheered and encouraged us.

It is more prayer on our behalf that we crave, that Christ's name may be glorified, and His Kingdom advanced in this part of His vineyard.

Miss McFarland is teaching English to a young Jewish woman, the wife of one of our converts.

ANNIE FORSYTH.

THEY WERE BROUGHT

I have been told that of the forty distinct cases of healing in the New Testament, only six came to Jesus by themselves. Twenty were brought to Jesus, and to the fourteen others Jesus was taken.

I doubt not that the proportion is the same today; and if it is true, then our methods of work must be changed, and instead of praying for them to seek Jesus we must either take them to Jesus or bring the Master into their company. There can be no successful winning of the multitude until the personal element enters into it all.—
Dr. Chapman.

SPECIAL ARTICLES

THE BLESSED LIFE FOR
COVENANTERS

Rev. T. M. Slater.

Perhaps some of us have at times said: "Oh, if Jesus were only here to take hold of things himself, our congregation would be different, the Covenanter Church would be different, and the world itself would be different."

If we had only said: "I myself would then be different," we would have said the same thing in fewer words. And if we are in the ministry, and some "blue Monday" just as we are indulging these feelings Jesus himself should actually come into the study, and after his first loving greetings and sympathetic inquiries about us and the work, should then say, "Now, I have come here to stay all week, just to be with you and help make things go"—what a wonderful week that would surely be in the life of one Covenanter minister and of his congregation.

If Christ Were Here Visibly.

It is utterly impossible to imagine all that would transpire during that blessed week. If such an experience really came to any of us we would at first be too surprised to believe it true. Through failing to abide in him, some might be ashamed before him at his coming, but He who forgave Peter and was patient with Thomas is the same, yesterday, today, an forever; and we are sure that next after the pastor's own joy and wonder, and that of his household, the whole congregation would immediately share their feelings. News of Christ's coming could not be kept quiet. One would tell another, and that one another, until every one in the church and in the community would share the wonderful tidings. That church would suddenly become Christ-filled. His presence would be the all-absorbing thought, His honor the one desire of all.

Of course some would not abide the day of his coming. Sinners in Zion would be afraid; fearfulness would surprise the hypocrites. It would mean a thorough house-cleaning for every one, for with all his gentleness and tenderness Christ still sits as a refiner and purifier of silver, and the effect of his coming in some churches might be the same as when he went into the temple at Jerusalem. But let it be so, if Christ should come today in any of our congregations, the ambition of every true Covenanter would be to do his will, and to please and serve him in everything. "Then were the disciples glad when they saw the Lord," is the unvariable effect of the Master's entrance into the fellowship of his friends, for with that a revival begins spontaneously.

And if Christ would do this for every minister and every congregation in the body, giving to each one a week of his personal fellowship and oversight, preaching on the Sabbath, conducting the Sabbath school, taking charge of the prayer-meeting, visiting the sick, meeting with the people in their homes, entering into all their social and business affairs, and going through all the congregational life as sunlight through a house; then going to Geneva College, and visiting the Seminary, not forgetting the weak congregations where they may have special discouragements, and, perhaps, giving an extra week each to the Jewish Mission, the Southern Mission, the Indian Mission, the China and the Levant Missions; giving part of his time to our public lecturers and editors—forgetting no one and neglecting nothing, but bringing to us every one individually and collectively all the comfort, and enrichment, and blessing which our Saviour alone can bring; an experience like this through the whole Covenanter Church would certainly make of us a new people, give us a new denomination, and would with all cer-

tainty inaugurate the Blessed Life among us.

Christ's Invisible Self.

But why indulge fancies when facts are still more wonderful? Moreover, is it not sinful to sigh and pine after what is not promised, to the neglect of so much that is promised? And what are the promises? "*Lo, I am with you alway*"—not in one pastor's study, but wherever any true man is called to preach; not in one congregation only, but wherever we have work established; not in any special prayer-meeting, but wheresoever two or three are met in his name. According to what Christ has himself said, he is now in our churches, at the College, the Seminary, in all of the Mission fields, with our lecturers and editors—not in some figurative and metaphorical sense, but as the solidest and most substantial fact upon which we can rely. True, as respects his visible presence he is withdrawn, but his invisible self is here. This situation he has himself explained. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Another puts it thus: "As truly as Christ went up, the Holy Ghost came down. The one took his place at the Father's right hand in heaven, the other took his seat in the church on earth which is builded together for a habitation of God in the Spirit. And yet, lest by this discourse about his going and the Comforter's coming we should be led to think that it is not Christ which is with us, he says, clearly referring to the Spirit: "I will not leave you orphans; *I will come to you.*"

Unrecognized Wealth.

It is admitted that our material riches are determined, not by what we may have, but by what we know that we have. It is related of a poor farmer who owned a piece of hard, rocky land, and from which at the price of only the hardest toil he was able to support his family, that at

his death he bequeathed this farm to his eldest son. Soon after the son took possession he discovered, as by accident, traces of gold on this land, and being fully tested and explored, the land was found to contain mineral wealth of immense value. The father who had owned precisely the same property lived and died a poor man, while his son lived in wealth. The only difference between the two was in the fact that the one never knew of the wealth that was under his feet, while the other knew and entered into its possession.

Is it possible that in our life as Covenanters we are working over unrecognized wealth? We are all familiar to some extent with the doctrine regarding the Person and work of the Holy Spirit. We have a Chapter in the Testimony on this subject; our Covenant declares our acceptance of the Holy Spirit "to be our enlightener, sanctifier and guide." We know in what Bible passages this teaching is found. We know those texts and have memorized them; have quoted them; have discussed them in prayer-meeting, and as ministers have preached many sermons upon them. We hold onto those Scriptures and their teaching as an integral part of God's Word and of the Christian system of truth, and if it were proposed to cut these out of the Bible or drop them from our creed we would strenuously object. But do they serve the purpose for which they have been given, namely; to bring us into living fellowship with a present Christ? To put it another way, if a canvass were taken of the ministers, congregations, and individual members of our body today, to have them answer if they are all living, and rejoicing, and triumphing in the recognized fellowship and leadership of Jesus according to his promises, how many of us would be able to give an unhesitating "Yes?" Would not the majority say, "We hope so," or "We ought to," or "We do at times," or some may sadly answer,

"I only wish we did." And all would agree that since the work of the Covenanter Church is Christ's, all of the failures and near-failures of which we are so painfully conscious are due solely to our ignorance of the fact that "There standeth One among us whom we know not;" and that our primary failure is in failing to enter the power and enrichment that would come through an experimental knowledge of his fellowship with us in the Holy Spirit.

Heart Religion.

I have said "experimental knowledge." As a Church I feel that we are making too little of this side of religion. We take a high doctrinal stand regarding Christ, but not too high. We seek that our people shall make an intelligent profession, and require our preachers and teachers to be mentally equipped, and we have no illiteracy among our members. We also try to make our religion practical, are forward in every good undertaking, and we visit discipline upon the inconsistent. But in our denomination we have never made much of what other Christians speak of as "Our religious experience."

I think a little reflection will satisfy any one that this criticism is just. I once heard a man who came to us from the Methodists say that he joined the Covenanter Church, because, among other good things about us, we had no testimony meetings. To my mind it is a questionable recommendation. And what is the situation? Go into any Covenanter prayer-meeting, from the Atlantic to the Pacific coast, and is not personal testimony a most conspicuous lack? We have people who can talk on the text or off it, but why are not some of those painful pauses filled with more warm-hearted, helpful witness of what Christ is doing for us, and of what we have found him to be? And when we come to count up the men and women who make it a daily duty to speak to souls about Christ, is it any wonder that strangers rarely darken the doors of some of our churches, or when they

do come in for the day are often allowed to leave without the hearty welcome they should receive? In some communities it is alleged that the snow on the church roof is the last to thaw in the spring. Our ministers are justly considered ahead of others mentally, but are we preaching out of such an experience of Christ that when the sermon is over the people feel that they have heard Jesus speaking in us?
(Continued in February issue).

THE HEAVENLY GUEST

By ANNIE JOHNSON FLINT.

If any man...open the door, I will come in.—Rev. 3, 20.

If you open the door, and let Christ in
He will come as a courteous guest;
He will take the space that you give to
Him

And will leave you all the rest;
If you crowd Him out of your largest
room

And give Him a corner small,
If you scarcely remember that He is
there

And speak of Him not at all—
Ah, then He may grieve when He sees
your mind

By the cares of the world possessed,
When your feet have strayed and
your soul is faint

And your heart by grief opprest;
But He cannot comfort and lift and
guide

And help as He longs to do—
Where He sits apart in your House of
Life—

For you have not asked Him to.
Oh, make Him the Master of all you
have,

The Lord of your heart and soul,
Yield Him all your self for His dwell-
ing-place

And let Him take the whole;
He will do for you, He will work with
you,

He will reign in your life alone,
And you'll find the blessings that you
have missed

And the joy you have never known.
—S. S. Times.

TO THE BIG BUSINESS MEN OF THE COVENANTER CHURCH

“A MAN—IN CHRIST*

By One Who Knows Him.

The World capitalizes him as a Business Man, but he is more, for he is in Partnership with the King.

Every New Year finds him happier than before. Though the first ten days are spent in waiting—on the book-keeper, this Man of Faith-in-his-Partner is not over-anxious. Each day's work in the year that is past has been “wrought by prayer.” Now as he awaits the result he is neither thinking of a new touring car nor yet a Panama trip. He has before him a map of the world and the report of his Mission Board. He is looking for the neediest field for investment in his denomination.

“Oh, he is thinking of supporting a missionary?”

Not exactly. He is supporting more than a hundred native evangelists in more than thirty dark places of the earth right now, but he has asked his Partner to enable him to widen the circle this year and he believes that, “Be ye also ready,” applies to opportunities in this life, as well as to the event of death.

He is interested in every “good word and work,” and the calls are many, but just as a true man provides for those of his own household first, he thinks first of the great family for which his “household of faith” is responsible. He knows the number of souls and talents for which he must render his account and he means to “occupy” by good investments, “till He come.”

His working day is twenty-four hours long. “His works will follow him” when “the night cometh when no man can work,” but he is seeing the results of their splendid beginnings here. He is “hastening” the coming of the Kingdom.

He keeps in touch with the foreign work as carefully and systematically as he does with the work of his factories. The days of special planning for his work on the field are as important as the meetings of the corporation at home. He is informed of them by cable, and then “coming to the mercy-seat,” the King is with them both “and they are near.”

He has made it a rule to meet the men who administer his funds when they are at home on furlough, if possible. The rest he knows by their photographs. He is familiar with the work of all. He prays for scores of missionaries by name and he prays intelligently for he knows their problems.

It is hard to find words that would in any adequate manner describe the satisfaction and joy that this Partnership is giving him. But you could feel it before you were in his presence many minutes.

He need not be a unique example. The Other Partner has unlimited resources and stands ready to go into business with You. You have a “hobby” perhaps (and who hasn't?); but how about the children of our “household of faith” in China and the Levant whose lives are going out in the dark?

Have you a night force at work over there?

*This splendid little sketch of a New England manufacturer, written by a warm friend of Missions, is dedicated to the Big Business Men of the Covenanter Church, and will also be an inspiration to those of lesser means.

The following interesting letter from Mrs. Dickson to the Lo Ting Club, of Cambridge, was kindly forwarded to us for publication:



Lo Ting, South China,
Sept. 28, 1916.

Dear Friends:

It has been several months since I last wrote to you, and almost a month has gone since we came back to Lo Ting from the coast. Dr. Robb and family have been with us most of the time but expect to go back to Tak Hing next week. We don't want them to go at all but they feel they must. I guess most of you know Dr. Robb, and I wish you could know Mrs. Robb and Jean, too. Jean is only five years old, and the dearest youngster. She feels quite at home here and says she likes living inside the city walls better than outside as at Tak Hing, for there is less danger from robbers she thinks. In six or seven weeks more we expect the Mitchells and Miss Dean, and will be very glad to see them. The Chinese pray for their safe return almost every day at worship, and they will give them a warm welcome.

Dr. Robb says it seems to be quite a long task when you have anything to do with the official people here, and I guess he is right for a good deal of time has been spent with them during the last month. About two weeks or more ago a man came down from the Yamen to see Ellsworth and said that the general of the troops here was going to have a big banquet in honor of the official's father, and as we didn't know the custom he wanted to explain what we were to do. He said it would be proper if we would have a big red

silk banner made, our names on it in English and Chinese and the name of the official's father (this spread was to be given on his birthday) and the customary respectful greetings. The man said it would be good to have part of this in English and part in Chinese. Our language teacher agreed to manage this banner for us. So the next morning when he came to teach he showed me a piece of paper with the word "AGED" written in English and asked me what it meant. I told him in Chinese, and he said that was the word he wanted. I never thought of him using this on the banner, but the next day when he brought it to us all finished there in the centre in great big letters clear across the banner was the word "A G E D." What the man should have asked us for was a title of esteem for a person, but he had looked up in a Chinese dictionary the Chinese word, and one of the English definitions was "aged" and he thought of course that was the right word to use. It certainly was a homely-looking banner. We have some pictures of some of the banners and I will send some later.

When the big day came there was a continuous roar of firecrackers all morning. Dr. Robb and Ellsworth had to go up in the morning to the Yamen and eat a luncheon. We (Miss Stewart and I) had planned to go, about 2.30, as we had to eat there at 3 o'clock. But at 12 o'clock the official's wife sent down for us and told us to go then and we would talk with her for a while. So we got ready and went. She is a fine little woman, and this official has but one wife and a son and daughter, and they are a very nice family, and seem to think a good deal

of each other. She and her daughter talked with us for a couple of hours when the wife of the general came in and invited us to go into another room and "ta ma tseuk." We didn't know what "ta ma tseuk" meant but we went and found a lot of women sitting around a table gambling. They politely invited us to join in but we sat at one side instead. We had to wait until six o'clock for supper, and then such a meal. They always have wine to begin with at a Chinese meal unless a Christian gives it. I mean at a meal where there are guests, and it is almost an unheard-of thing not to drink it. There were two tables with ten women each, and the men's tables were in another part of the place. The official's wife knew we didn't drink wine but the other women couldn't stop talking about it. There were about thirty courses, and the Chinese usually have but one dish to a course, or possibly two. After five or six courses they passed around cigarettes, and several times later gave us more. When the meal was finished you should have seen the mess I had around my plate, or rather in a spoon and on the table, for we had no plates. I had a cup full of wine, two cigarettes, sugar cane, bananas, nuts, chicken, pork, squash seeds, a bowl of rice, another of rice water, about a dozen kinds of vegetables and a cup of tea. I had eaten all I could want, but at a Chinese table everyone helps his neighbor, and with the same chopsticks he had in his own mouth a minute before. It was nearly eight o'clock when we got home.

The next morning about half-past seven the official came to pay his duty call, and his wife called on us the next day. Ellsworth and Dr. Robb had to go up to take a few pictures that they

wanted, and also had to eat another meal. The official told Ellsworth then that he wanted to come here and eat a foreign meal just exactly like we ate one, he said, not a big meal but an ordinary one. Ellsworth said in that case he would have to bring his wife and children for American families ate all together. So we invited them all for last Tuesday and they all came. We had some fun, for they all felt quite at home, and the official did very well at eating. His wife and daughter ate a little but they were so frightened that they would get anything with milk in it that I know they didn't eat much more than we did at our first Chinese meal. She cut the white frosting of the cake and said "milk," but we told her it was only white of egg and sugar but she didn't dare risk it. The young boy didn't dare to try much of anything and his father laughed at him and at the others but he evidently had eaten some foreign food before, while the others hadn't. I think they all enjoyed the novelty, but they probably did as we did after our first trial at Chinese—ate a good meal when they went home. I don't think the official needed much more but the others would. After a while the mother and daughter took out cigarettes and smoked them—that was after we went down stairs. They went all over the house and once as we were going out of a room and Jean Robb and I were behind, the official's son about twelve years old turned round suddenly and took Jean's face between his hands. Jean jerked away and the boy let her alone and walked on. He was evidently like the school girls who all like to feel of Jean's face and hands and see if they feel like their own when they are so white. Jean likes to play with them when they have recess, but she doesn't like to be handled so much, and, no wonder, the fun is all on one side. But the Chinese think white skin is very strange and they sometimes want to feel ours when we go out.

Since that day Jean has a new game to play. The official's wife is called Taai Taai, and Jean plays she is Taai Taai and has small feet, and she walks slowly and makes lots of bows just as the Chinese all do and she says the same things Taai Taai said. Taai Taai is a fine woman, and isn't at all proud, as official's wives are apt to be, and is an entirely different type of woman from those others who were at her house gambling. We would all love to see her and her family become more interested in the gospel and we hope our acquaintance with them is a stepping-stone in this direction. The official has already had a new Testament given to him, and we hope you will all pray for them all, both for their own sakes and because China is badly in need of Christian officials.

This official's name is Lui. He found out that Dr. Robb was going to Lo King yesterday, so sent down word that he would be glad to send soldiers along with him. Dr. Robb sent back word it wasn't necessary. Later another messenger came down, inquiring what time Dr. Robb would leave, as soldiers would go along. Word again was sent back that it wasn't necessary, and the time for leaving wasn't told. However, Thursday morning soldiers arrived and went along. They take up lots of our time, but if this is the means that is being used to bring them to accept Christianity, it is well worth while.

I have written before about Saam Mo, our chapel keeper on the woman's side. She is a character all right. If she had had a chance for an education when she was young she would have been an exceptionally bright woman. She is bright enough now and can memorize almost anything. She came in the other day with the queerest story she has brought us yet, and she is always bringing in tales of some kind. She said a young girl was out in the chapel and had come to inquire if there was a Doctor Dickson here who healed people. And how do you

suppose they ever heard of Ellsworth. Saam Mo says, "It is really very remarkable, but this girl's mother has a very sore ankle and cannot walk, and several days ago she died for a day and a night and she went to heaven and met a Mr. Chan there, who used to be in Lo King, and he told her to go back to earth for a while, and at the Lo Ting Chapel she would find there was a Dr. Dickson, who would heal her. And so she came to life again. It is certainly very strange and wonderful." We thought it was ourselves. I told her I thought perhaps the woman had a dream, but she says she didn't, she really died, for a whole day and a night and went to heaven and saw Mr. Chan and he told her this. She sent her daughter in to see if there really was a doctor here."

Last Sabbath was communion and a man and a woman joined. The woman had been brought in by a simple old lady, who is very childish, and yet she is an earnest Christian. This is the second woman who has become a member through the efforts of this old lady. The first one is one of the best members we have and the second promises to be as good. The superintendent of schools in this district, a Mr. Taam, is quite interested in the gospel, and a Mr. Cheung, who teaches in several schools in the city and is a very well-educated man, is also much interested. He still has some doubts about a few things that he cannot understand, but we hope that these two men will soon see clearly enough to accept Christianity without doubts, for they would be powerful men in the church if they did.

I guess you will be tired reading all this, and it seems as if it took me as long to stop a letter as it does to get started. I hope I will be getting some more club letters soon.

With love and best wishes to you all I am,

Sincerely your friend,

FLORENCE.

HOME MISSION WORK OF BLOOMINGTON CONGREGATION

For more than twenty years the Bloomington, Indiana, congregation has carried on the work of spreading the gospel by the Mission Sabbath School, both in the country districts and in neglected parts of the city. In the summer of 1895 Mr. J. A. Moore organized a Sabbath school in what is known as the Snoddy school-house, about three miles southeast of town. It continued under his management seven years, until he moved to Colorado, then Mr. J. R. Kennedy became superintendent, and the work was carried on five years longer. Soon after its start the Sabbath school became self-supporting. The younger classes committed a greater part of the shorter Catechism, the golden texts and many of the Psalms. One of those who attended this school became a member of our church and several others joined other denominations. This Sabbath school maintained its existence for some time after it passed out of Covenanter hands.

The next mission work was begun in 1898 by Mr. and Mrs. S. S. Smith in McDoel school-house in the south part of town, near the railroad yards. This school had an enrollment of about 60. It was a rather difficult field to work, owing to the fact that it required a large amount of house-to-house visitation, and that the community was made up of a class of people who were constantly changing their location. The latter had its advantages as well as its disadvantages, in that it gave opportunity for offering the gospel to a greater number of persons. Cottage prayer-meetings were held in the homes with acceptance, and were found to be most important in building up the work. Mothers' prayer-meetings were also found to be helpful. Bibles were given to all

who were able to read, and good books were presented as premiums to the ones who accomplished the assigned work. A collection was taken every Sabbath but the Sabbath school was financed largely by the teachers. Of all the children and adults who were in attendance some time or other in the nine or ten years the mission was in progress, only five girls and one young man were still in attendance at the close of the work. One of these young ladies superintended and carried on the work for four or five years, and two young women and the young man are teachers at the present time.

Mr. Walter Faris was superintendent of a mission organized in 1900 by the Young People's Society in the Waterworks school-house, two and one-half miles west of town. The residents of this neighborhood were well-to-do farmers, who were, for the greater part, glad to have a Sabbath school as convenient for their children. Preparatory to this work the members of the Young People's Society held prayer meetings in many of the homes of the vicinity. The expenses of the school were met by the collections. The teachers were chosen partly from members of the Y. P. S. and partly from the patrons of the school. One pleasing feature was the attendance of a large number of young men and women between the ages of fifteen and twenty, a rather unusual thing in this kind of work. On the other hand the teachers had to contend with the proneness of many of the pupils finding other places to go which were more attractive. The school was composed of six classes with pupils varying from very small tots to old men and women. The average attendance was about 38, although at times the house would be crowded, and the roll included sixty names. Every holiday season the teachers provided for the usual entertainment and treat, and from time to time social affairs were held for the benefit of the school. Mr.

Ira Smith became superintendent in 1907, and soon after this our young people dropped the work, and others took it up. Perhaps the people for whom this mission work was carried on were almost all in the bounds of some church, or at least were believers in the Lord Jesus Christ. But those who spent much time and many prayers for the success of the work felt that the Sabbath school was the means of calling together for the study of God's Word many who would otherwise have missed availing themselves of the appointed means of grace.

In 1902 Miss Anna Kilpatrick (now Mrs. Scotten) with the help of Mrs. T. B. Boyle and Mr. J. C. Robinson gathered together a few children of the poorer families living near the church and started a Sabbath afternoon school for them. It was necessary to provide clothing for some of these unfortunate ones so they might be fit to go. There were also some children from better homes in attendance. Sometimes through the winter the Wednesday evening prayer-meetings were held around in the homes of these children. In this way the interest of the parents and older members of the families was aroused, and, as a result, the children were encouraged by them to regular attendance. Most of the families which made up the Sabbath school were constantly on the move, so in time it came about that many of the most regular scholars were coming from quite a distance, especially from the northeast end of town, called University Park. The parents went to the teachers and complained of sending the children so far in bad weather, and asked that the mission might be removed to their part of town. The teachers brought the matter before the C. E. Society and that body voted to take over the work and conduct it on a larger basis in the new field. In 1908 then, the University Park Mission was established. A house was leased for \$72 per year, with privilege of sub-letting. The

trustees of the church gave permission to use some seats belonging to the church, and the house was re-papered. Psalm selections were obtained, and we settled down to work with Mr. Ralph Duncan as superintendent. Again we held our prayer-meetings with the people of the neighborhood, which proved a help to us as well as to them. Cards were printed and left at every house, inviting all to the Sabbath school, and to the preaching service held one Sabbath evening of each month. At first the young people set apart one-half of each collection taken up in the society to carry on the work, and for special needs the congregation readily responded to our appeals. When Mr. Duncan left for Philadelphia in 1910, Mrs. Russell took charge. The following year Mr. J. H. Minnick was elected superintendent, and Mr. Henry Russell treasurer, which office he has since filled. Since that time, Prof. J. Z. A. McCaughan, Mrs. Russell and Mrs. Steele have acted as superintendent. In 1913, new Psalters were bought by the Y. P. S. for the use of the Sabbath school. Four years ago the house which we are now occupying as chapel was bought by the R. P. congregation for \$500. Some remodeling was done to make it comfortable and suitable for the work. Last winter the attendance reached over 80, and it was proposed that a large room be built in addition. However, as spring approached the attendance was not so large so the building was postponed. The mission is now self-supporting. From \$5 to \$10 are spent every year for picnics and holiday entertainments. Four dollars per month pay for the supplies and janitor. Whenever a death occurs in any home connected with the school two dollars' worth of flowers are sent. Books are given to every pupil who attends for the quarter without missing a day. At this time our church has not the field to itself. The Christian Church has been holding a Sabbath school and preaching services for

a few years, and at present is building a church not far from the location of our chapel. There is enough opportunity for work in this section to keep both denominations busy.

A second mission was started in the R. P. Church in July, 1914, by Mrs. J. M. Coleman. There has been an average attendance of about 30, although the enrollment each year would be twice that number. The children, almost all, come from homes that are extremely poor and unsanitary. The parents mostly claim membership in some church but are seldom in any church. The pupils are supplied with lesson cards and papers and are given books as a reward for regular attendance. The school is supported by the weekly contributions of the teachers, helped out by a contribution or two from interested friends. The young people of our congregation help with the annual picnic expenses. We teach the children Bible verses in addition to the International Lesson, and one boy is well along in the shorter Catechism. We have had a few of the children coming to the Y. P.'s society and occasionally some of the parents come to church. The children learn the Psalms in the new Psalter very readily, and quite a number are ready to "raise the tune" when asked to do so.

In these places for these many years we have sought to do our little part toward helping to bring the Kingdom of Christ into this world. Oftentimes we have felt that our labor was without fruit, but our prayer is, and has ever been, that some of the precious seed has found lodging in good soil and will bring forth fruit to God's honor and glory.

MRS. G. R. STEELE.

TO WHOM DOES IT BELONG?

To whom does it belong, this money I have inherited, this salary I am earning, this house I am building, these savings I have in the bank?

I say "my house, my bank account, my property, my salary, my clothes,

my books, my education;" but is it really mine? Who owns it, this wealth, this power, this influence?

"You do, of course," laughs the world.

"God does," says the Bible.

How strange that after all the centuries of reading the Bible the Church has made so little of property as a religious question!

The Bible is full of it. Story and proverb and poem, legislation and parable and exhortation—all unite to emphasize God's sole ownership of earth and heaven.

Through long centuries of painful training, the children of Israel were taught to take the first fruit from the garden, the choicest lamb of the flock, the tenth of all the increase, as a token that they and all theirs belonged alike to God, the Giver and Owner of all. The tithe, the free-will offering, the gift at feast day and fast day were only so many reminders of funds held in trust.

Whose is this property? If it is mine, I may use it to please myself, and it is nobody's business but my own; but if it is God's, I must give an account to the owner for every penny.

Were they God's, those billions of pence that were drowned in drink last year while his world lay groaning in darkness?

Was it God's coin that built those mountains of sweetmeats and volcanoes of smoke and piled those pleasant palaces of pleasure while His world was ignorant and cold and hungry and wicked?

Was it God's money that was frittered and fluttered and flaunted and danced and whistled into eternity while His kingdom waited? If it was, shall we not meet this record some day when the books are opened?

"Whose is it, anyway, mine or God's? There is not a profounder question for Christian men and women to settle. It ought to be settled."—*Sel.—The Presbyterian Record.*

NEWS FROM THE FIELD

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,
Philadelphia, Penna.

There has been no direct word from the Syrian field. Dr. Balph forwarded to the Treasurer of the Foreign Mission Board a copy of a card from Dr. J. S. Stewart. It is dated September 11th and contains the statement, "We are all well."

The readers of OLIVE TREES will be glad to have the account of the fall Communion in China. There was one at Tak Hing, and three in the Lo Ting district, and the first one ever held at Fung Tsuen station. One hundred and fifty-three sat down to the Lord's Table in Tak Hing.

* * * *

China.

Tak Hing.—Dr. Wright sends us some news items from the hospital. We expect to hear from him frequently when he leaves Tak Hing for the larger work he is soon to take up in the Canton hospital.

The malaria troubles are specially plentiful at this time of the year.

* * * *

Elizabeth, Miss Robinson's orphan baby, is now walking and talking and can say several verses of Scripture during morning worship.

* * * *

There is great rejoicing around the hospital over the expectation of seeing Dr. McBurney soon. There have been very many inquiries for the Doctor since she left, and expressions of hope that she would soon return.

* * * *

Workers from the women's school and hospital did voluntary itinerating evangelistic work during the summer vacation. There were often six in the company and they traveled something like three hundred miles, covering quite a territory to the north and west. They report encouraging reception and hearing, and the sale of

a considerable number of Gospel portions and also quite a large number of tracts.

* * * *

The Bi-ennial Conference of the China Medical Missionary Association meets in Canton, January 18-24,

* * * *

Mrs. Kempf says: "The usual week of meetings before the Communion was begun this year on Sabbath, October 8, and ended October 15. On Friday afternoon a number appeared before session as applicants for baptism. On Saturday morning fifteen adults and two children were baptized from the Ma Hui district. One of the others was a young man, who has been a language teacher for over six years. He applied for baptism before and passed the examination, but when the time came he never seemed to have the courage. As he said last year when talking to us, he was afraid men would laugh. We can't realize what it means for some of these Chinese to take a stand for Christ. This young man needs our prayers that he will be given strength and courage to stand firm. Sabbath was a beautiful day and one hundred and fifty-three sat at the Lord's Table to commemorate his love. This was the largest number at any one time."

* * * *

Miss Mary Adams gives us further details of the Tak Hing communion season. "Our fall Communion was one when many people from distant villages had an opportunity to hear the doctrines. The Chinese Christians provided entertainment during the week for those who lived far away. The native elders suggested that since there were so many people here the members should make a special effort to instruct them outside of the regular services. The services

throughout the week were conducted by the Chinese. They seemed to be so happy in doing the work and they gave messages that were food for the soul. In the evening meetings they talked their heart thoughts.

The students in the schools took a very active part in these meetings. The spiritual fellowship caused all to purpose in their hearts to live lives of faith.

The annual business meeting of the congregation was held during the Communion week. The contributions for the past year were given to help the poor, to the school, and to help in the building of the Ma Hui chapel. They also elected a treasurer for the congregation and six assistants for this work, four men and two women.

* * * *

During the summer vacation one of the Christian women passed on to her reward. The day she died she ate her breakfast and dinner. She went down to the riverside and did some washing in the morning. While sitting in her chair she thought she saw her husband, who died in the spring, come to get her. The husband was not a professing Christian. She told him she could not go with him, for she was a "believe Jesus woman." He said: "I will take you away with me." She then thought she saw Mrs. Robb come and ask her to help her look after the children. She died thus sitting in her chair.

* * * *

Lo Ting.—We are indebted to Mrs. A. I. Robb for the following interesting account of the trip from Tak Hing to Lo Ting:

"Because of the uncertainty, both as to who was coming out this fall, also as to the time of their arrival, it was thought best for Mr. Robb to go to Lo Ting and conduct the Communion in that field, before he began to work in the Training Class at Tak Hing. As this would take him away from home for about a month, we

decided that Jean and I should go with him to Lo Ting.

"Leaving Cheung Chau a week earlier than we had planned, we came home and made preparations for our trip to Lo Ting. At 1 o'clock Monday afternoon, September 4, we started. While the distance is only about sixty miles, we were from Monday afternoon until Friday afternoon, making the trip, but we only traveled during the day.

"It would be interesting to have-pictures of the boat and some showing the different ways in which it is propelled. It was rowed five miles down the West River to the mouth of the Lo Ting River. Then three men, or rather, boys, got out and walked along the bank pulling the boat with a long rope attached to the top of the mast. When we stuck on the sand bars in the river the men would get into the water and push and lift until they got us moving again. The first two days were very hot, then there came a rain, and after that there was some breeze and they were able to use the sail part of the time. In fact, there was a very strong breeze at times, and as the boat was not well manned we ran into the bank head-on twice. It reminded me of my childhood experience in coasting down hill. When we saw that we were bound to run into a fence or gate post, we would close our eyes and await results, which never proved serious. So in this case we had a good jolt and a good laugh and went on our way. Thursday night the river rose ten feet, so we did not strike any more sand bars, but a very swift current, which made slow, hard work for the men. But by calling an extra man we managed to traverse the few remaining miles by 1 o'clock on Friday and found a glad welcome awaiting us.

"The official's father had a birthday the first week we were there. It was celebrated by a big feast at the yamen, where all the delicacies of China were

served to one hundred and twenty guests. The foreign gentlemen ate three meals at the yamen. They went up to call the morning of the feast and were invited to stay for breakfast, were at the feast in the evening, and then the next day went back to take some pictures of the decorations, and were invited to stay for supper. The ladies just had one meal but seemed well satisfied.

"The official and his wife have been patients of Dr. Dickson, and are very friendly with the foreigners. They let the Doctor know that they would be pleased to come to his home for a foreign meal and see how we live and our custom in serving meals. So the Dicksons and Miss Stewart invited the official's family and their Tak Hing friends to dinner one afternoon. He and his wife and their two children came, a daughter about fifteen, and a son, about thirteen years of age. They all seemed to enjoy the meal, but the children were a little afraid they would get something with milk or butter in it. The Chinese think butter is the limit as an article of food. I was surprised to see how they enjoyed the social time in the parlor, both before and after the meal. They seemed to take up with foreign ways quite readily and without being at all embarrassed.

"During the days of the Ta Tsiu, which is a festival connected with idol worship and lasts four or five days, crowds came to the chapel, perhaps from various motives, but none went away without hearing something of the way of life. The work there is progressing nicely, but not nearly so rapidly as the workers would enjoy seeing it grow.

We all enjoyed our trip and stay at Lo Ting, and Jean insists it is the nicest place in China and is ready to give her reasons."

* * * *

We are glad to have Mr. Kempf's account of the Fung Tsuen Commu-

nion, the first ever held there. He writes:

"On October 1, Fung Tsuen Station, thirty miles up the river, had its first baptism and Communion services.

"These services were held at the request of new Christians who could not afford the expense or spare the time to come down to Do Sing.

"Meetings were held from Friday afternoon until Monday morning in a small room scarcely 12 x 15 feet. Fortunately there was a very wide doorway out to the street, where the larger part of the audience stood and easily heard and saw all that was said and done.

"The audiences varied from thirty to sixty, mostly men and boys. The order and attention was very good, perhaps due to the presence of ten or more guardians of the peace from a nearby police station. The police, however, were not present 'on duty.'

"There were ten applicants for baptism. Six were baptized and received into Church fellowship.

"We are expecting larger developments at this station in the near future."

THE DO SING

LEPERS MASSACRED

On May 8 soldiers stationed at Do Sing massacred a small company of lepers who were accustomed to moor their boats along the river bank just below Do Sing.

I brought the matter to the attention of the American Consul in Canton.

In reply, he said: "I have to state that I have forwarded the facts in this case to the American Minister at Peking, and also stated your interest in the case and your desire to make formal protest against the massacre. Upon receipt of a reply from the Legation I shall then be in a position to advise you further in regard to the matter."

I thought that while the matter was

in the American Minister's hands, and while the Province was in such an unsettled condition politically, it would be better not to send it in for publication. Up to date I have received no advice from the American Consul, and inasmuch as the matter has received publicity in the home daily papers, even "Over on the Jersey side," I have good reason to think there will be no objection to giving it to the public through OLIVE TREES.

There were thirteen lepers in their boats along the river bank just below a temple, where some soldiers were stationed. The soldiers suddenly opened fire upon the lepers, and after killing most of them, gathered together the leper boats and property with the bodies and set them on fire.

A reliable eye-witness said he counted seven bodies in the wreckage. It is quite likely two others were either shot or drowned. We have heard of four who escaped.

I went up to Do Sing to ascertain the facts. The people in general did not hesitate to express their pleasure and satisfaction at being rid of the lepers but they were afraid to say much about the way it was done.

The reason given by the soldiers for the outrage is not fit for publication, and it in no wise justified such barbarous treatment of these poor, defenseless creatures.

These are the lepers for whom Dr. Jean McBurney did so much, and in whom the Mission has had an interest for a number of years trying to make life a little easier for them by helping them with clothing, drugs, food and repairs on their boats as well as ministering to their spiritual needs. Ten of them were baptized Christians, and two others had expressed their interest in the Gospel.

Just one week before the massacre Communion services were held for these lepers on the river bank. Ten of them partook of the symbols of Christ's body and blood. Their faces, though greatly marred by the dread-

ful disease, were lit up with a joy that can come only to those who have seen "the King in His beauty." After the services we were talking to them about some secular affairs when one of them spoke up and said: "Sir, these things are of no importance. You won't be with us long. Won't you please tell us more about Jesus."

JULIUS A. KEMPF.

October 27, 1916.

EXTRACTS FROM A PERSONAL LETTER FROM MRS. E. J. M. DICKSON

November 6—Today we expect the Mitchells and others reach Hongkong but fear they can't get here until a week from Thursday.

Tomorrow, Ellsworth goes to Sz Lun for several days. He has opened a reading room and dispensary out there and Wong Ming Shi is in charge. He is the young man I wrote about who is such a fine fellow. He is to do a lot of preaching, too, but is to try to make it self-supporting by selling religious books, gospels and a few kinds of medicine that nearly all Chinese need. The Chinese will have a great deal more respect for him than if he draws a salary for just preaching. They have far more respect for preachers if they teach some or do some other work, too. I expect Paul may have found it that way, too, for he worked as well as preached.

Monday, Wednesday and Saturday are dispensary days, and Tuesday, Thursday and Friday Ellsworth and our native evangelist, Mr. Lo, go out to villages to preach and heal. Every Sabbath afternoon they hold street meetings and yesterday they began to hold services in the jail. Ellsworth

has been trying to hold services there for a long time, but the people would tell him this wasn't like America, and they were not worth bothering with. Ellsworth said if they didn't let him in soon he wouldn't heal any of the rest of the people who had authority over it, for the prisoners were anxious to have some healing, too, and needed it, and he knew would be glad to listen to anyone who would talk to them. So yesterday was the first time he could hold one, and now there is to be one every Sabbath. The prisoners were more than pleased. They are greedy for tracts or gospels or any reading matter. Some are there for life. They haven't a thing to do any time; they are not allowed to have anything to work with, and, of course, the Chinese themselves would never dream of doing anything for them. That feeling comes only with Christianity.

Yesterday we had a big joke on this evangelist, Mr. Lo. After he preaches he always announces about going out with Ellsworth during the week and if any one wants them to go to any special place they will go. Well, instead of announcing that he and Ellsworth would go he announced that he and I would go. He never noticed he had said my name and I thought the school girls would explode. It was so funny I thought I would myself. Mrs. Lo was just behind me and I don't know which of us felt worse, or which of us blushed the most. Such a mistake in China, you could hardly imagine. No Chinaman would walk with *his own* wife on the street; the wife always has to walk some distance behind, and except on the country roads where there would be few people they are usually so far behind as to be

wholly out of sight. So the wildest flight of imagination couldn't dream of Mr. Lo and me on the street together. He never noticed he said it, and his wife told him later. Just a few minutes ago he came up here to see Ellsworth, and he had to wait for him so he talked to me and said: "Yesterday I talked a mistake, didn't I?" He said he didn't know what made his brains talk out anything so funny. I didn't think he would refer to it, for he is backward in some ways. Miss Stewart and I couldn't keep from laughing every time we thought of it yesterday. The church was crowded with strangers, and the announcement was made in such a big voice you could hardly believe such a mistake could happen to a Chinaman when you know their views on women.

"Mersine, Oct. 18, 1916.

It is a month since we opened school, and, of course, we are as busy as nailers. I wish you were here to give us a lift. There are between 90 and 100 in the girls' school, and about 60 in the boys'.

Margaret was busy today helping to address letters to some of Mr. Samuel Edgar's cousins.

Mrs. Christie keeps up all right—the only American in Tarsus. Jean Christie is in the Woman's College in Constantinople; she came on with the new Ambassador.

Mrs. Peoples was threatened with an ill turn such as she had last winter, but Doctor got it in time, and she is up again. The children are fine and hearty, and Samuel Sterrett is as sweet as can be.

Three of our workers are learning to sing by note. Mr. Carithers is teaching them in the evenings.

EVADNA M. STERRETT."

This is an extract from a postal received by Miss Elma French a few days ago. The church at large will be glad to see that the work goes on.

MARY E. METHENY.

HOW MUCH?

"Yesterday was mother's birthday," said Billy Stone as he walked by the side of his Sabbath school teacher. "We gave her presents."

"How nice! I suppose you love her very much, don't you?"

"Lots."

"Well, Billy, my man," said Miss Fowler, stopping a minute at the corner where she was to turn off, "don't forget your lesson last Sabbath. You know what the Bible tells us about how love shows itself."

Yes, Billy knew. He walked on thinking of it, and presently his round face grew very sober.

"Yesterday we told mother that we gave her the present with our love. Today is only one day off, and I didn't get up in time for breakfast; I was late for school; I made the twins cross; and I sneaked out of the back door, so as not to have to go an errand. I'm afraid nobody could tell from my deeds that I love my mother at all."

It was beginning to rain when Billy reached home. He and the twins, who had been playing in the yard, all went into the shelter of the kitchen together.

Mrs. Stone, at work in the next room, looked out of the window with a sigh. She had so much to do; and when the children had to stay indoors they often got into mischief.

Billy thought of this, too.

"I say, Robin," he asked abruptly, "how much do you love mother this afternoon?"

"Why?" he giggled. "Do you want me to write some poetry about it?"

"Poetry!" sniffed Billy. "I want to know how much—just plain how much—that isn't poetry, is it?"

"It sounds more like arithmetic," said Dora.

Dora was the eldest of them all. She

was bolstered up in a big arm chair by the fire; she had been ill for a fortnight.

"How much?" repeated Robin. "How can you tell how much you love a person?"

"In plenty of ways," said Billy, wisely. "I'll tell you one right now. I love mother a boxful."

With that he picked up the firewood box and marched off to the shed.

A light broke upon the twins.

"Oh-o!" cried Harry, "that's what you mean, is it? Well, I love her a pailful," seizing the water bucket and starting for the pump.

"I love her a scuttleful," said Robin, and he plunged down the cellar after coal.

Dora looked at the clock. She had looked at it five minutes before, and said to herself—

"I do believe my darling mother is going to forget my medicine this time. I shall not remind her, anyhow."

"But I guess," she said now, reaching for the bottle with a wry face, "I guess at least I can love her a spoonful."

There was a shout of laughter.

Mrs. Stone heard and glanced anxiously at the door. "I hope there is no mischief on foot; I must try and get this sewing done."

Kitty Stone had roused herself from her book in the old-fashioned kitchen window seat to listen to Billy and the rest. So far she had said nothing. But when the firewood box was full and the pail and scuttle, and the medicine bottle a little less full, the covers of Kitty's book went together with a snap.

"Don't you think," she said, "that all of us together, if we hurried, could love mother this room full before she came in and caught us? I'll clean the stove out and blacken it."

They worked like beavers. The last tin was swung on the nail and the last chair set back to the wall when Mrs. Stone was heard coming from the other room.

"Dora, child, your medicine!" she said.

"Yes, mother," she said, demurely; "I took it for pure love—to you, not to it."

Her mother looked round the tidy room, and when she saw how spick and span it was, and when she saw the ring of smiling faces, she kissed them everyone, and her own was just as bright as the brightest.

"There's no other mother in the country," said Mrs. Stone, "that has such children as mine!"

"There, now do you see?" said Billy to Robin. "Can't you tell how much you love a person? It feels nice, doesn't it?"—*Messenger for the Children.*

HOW MUCH DO WE LOVE JESUS?

SCRIPTURE QUESTIONS

IN KOREA

Try to Answer Them.

The native Christians in Korea love to study the Bible. It is a new Book to them. One way in which the missionaries teach them is to gather them in classes. These "Classes" continue for a week or more, and both men and women travel many miles to attend them, waiting faithfully to the end.

They pass examinations, too, upon their work. Here are some questions that were given on Mark's Gospel at one of their "Institutes."

1. Did Mark ever see Jesus?
2. How many kinds of parables are there in Mark?
3. How many kinds of miracles are there in Mark?
4. Who was it that ate grasshoppers?
5. How many lepers were cleansed?
6. Who slew John the Baptist?
7. Where and how long did the 5000 eat bread?
8. When did Jesus come walking over the water?
9. How many baskets were left after the 4000 were fed?

10. What do Christ's followers receive?

11. Who saw the Transfiguration?

12. What did Christ say about children?

13. When and where did Christ whip men with a cord?

14. Which is the great commandment in the law?

15. Where are we told of a man carrying a pitcher of water?

16. Who followed Jesus to Gethsemane?

17. Jesus was tried before what three men?

18. After the Crucifixion, what was done with Christ's clothes?

19. What were the several sayings of Christ on the cross, and which was the last?

20. What was Christ's last commandment?

Four of the class answered these perfectly. How many of you can answer?—*Ex.*

FORGET IT

If you see a tall fellow ahead of a crowd,

A leader of men, marching fearless and proud.

And you know of a tale whose mere telling aloud

Would cause his proud head in grief to be bowed,

It's a pretty good plan to forget it.

If you know of a skeleton hidden away In a cupboard and guarded and kept from the day

In the dark, and whose showing, whose open display

Would cause grief and sorrow and life-long dismay,

It's a pretty good plan to forget it.

If you know of a thing that will darken the joy

Of a man or a woman, a girl or a boy, That will wipe out a smile or the least way annoy

A fellow or cause any gladness to cloy, It's a pretty good plan to forget it.

—*Ex.*

WOMEN'S DEPARTMENT

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson

WORLD MISSIONS AND WORLD PEACE

Chapter V.

1. What is a hero?
2. Why did Captain Francis Vane give up soldiering?
3. For what is warfare usually begun?
4. What heroes and heroines in Serbia recently?
5. What other classes show heroism?
6. How do missionaries prove themselves heroes?
7. What parallels between the life of the soldier and the missionary?
8. What discipline do missionaries undergo?
9. What incentive have they?
10. What was Darwin's testimony to the value of missions?
11. Contrast between the isles of the Pacific before and after mission work had been done there?
12. What two women did heroic work in the New Hebrides?
13. Contrast in Fiji before and after?
14. Name some heroines of the Indian mutiny.
15. Tell something of Dr. Chamberlain's work in India?
16. Where did Father Heyer work, and what did he do?
17. Of Virgil Hall?
18. Give some account of the Phillips family.
19. Story of Mrs. Ingalls.
20. Yun Chi Ho.
21. Miss Shattuck.
22. What two women labored in and near Tibet?
23. What brought about the Boxer rising?
24. Describe the behavior of the Chinese converts.
25. Who were the martyrs of Paotingfu?
26. What was the work of Dr. Kugler?
27. Ishihara?
28. Where and what is the Hospital of Hope?
29. Is the African capable of Christian training?
30. What of the flood in China in 1914?
31. In what three countries is what was once Armenia?
32. What is the history of the Armenians?
33. Name some of the missionaries who have died as a result of this war.
34. Who rescued 41 girls, and how?*
35. What of the recent persecution in Persia?

In 1873 Miss Shattuck passed through Latakia on her way to the interior. She was a guest in Mr. Beattie's house, and we then made her acquaintance. Some time later her health caused her to return to the United States. She spent quite a while in Colorado, and for a time it seemed as if she would never go back to her work. While there she gathered and arranged flowers, which she sold to tourists. It was with a glad heart that she returned to the land where she was to take part in such dreadful scenes.

Dr. Chamberlain and his family passed through Latakia on their way to visit the homeland, I think, in 1874. The wife of Dr. Nutting, then stationed in Kessab, was a cousin of Mrs. Chamberlain, and they came from that village to take the steamer. Lewis, one of the boys, was an invalid and had to be carried in a litter. He is now, I believe, a missionary himself.

*Latest news is that these girls were retaken.

MARY E. METHENY.

JUNIOR DEPARTMENT

"SOLDIERS OF THE PRINCE"

Chapter III.

Being a Soldier Every Day.

Dear Boys and Girls:

We have all read of soldiers, and may even have seen some these days. We think of men dressed in uniforms, carrying guns, marching through the streets, led by the music of a band and cheered as they pass by the crowd. Then our spirits rise and we think how wonderful to be a soldier, a hero.

But being a soldier means a great deal more than this. There are long, weary marches through heat and through cold, carrying a heavy knapsack. In these days there are trenches, cold in winter, wet and muddy in summer, with bombs and shells and bullets flying, while men lie dead and dying all around and danger is ever near. There are no soft beds nor warm fires, no pleasant happy evenings after a hard day's work. Being a soldier means to enlist in an army to serve under a commander and to fight whenever and wherever told. One is a soldier every day while he is in the army. Not sometimes a soldier and sometimes his own master, but always a soldier with a soldier's duties to perform. So then with us when we enlist in the Army of the Prince of Peace—we are soldiers every day and each day we have a soldier's duties to perform.

One of the first duties of a soldier is to learn how to be a good soldier. To learn this he is sent to a training camp along with a number of other recruits (as newly enlisted soldiers are called) where they are taught to march in step, to shoot, to obey orders and many other things. We, too, when we enlist in the army of the Prince of Peace must first enter into training that we may learn how to be good soldiers of his. Remember

this the next time you have a hard lesson in school and say: "This is a part of my training as a soldier of the Prince." Try to learn as much as you can each day at school and at home. Whenever duties seem hard, remember that you are in training to be a soldier, that overcoming difficulties is a part of your work and will make you stronger; then you will rejoice in successfully performing hard tasks. Remember the charge given by Paul to Timothy: "Thou, therefore, endure hardness as a good soldier of Jesus Christ."

We will have much fighting to do, too, for the enemies of the Prince of Peace are many and bold. They even creep into our hearts to try to win us away from the Prince, and make us do wicked and treasonable things. We must constantly fight sin in our hearts as well as sin and evil in the world around, for all these are enemies of the Prince. You should try to win new recruits for His army from among those who do not know Him. Perhaps some of these people will have heard about Jesus, but they do not really know Him or they would belong to His army. Always you must try to live such a life that people will know that you are a soldier of the Prince. Never, never do anything to disgrace Him. Cultivate the soldier's virtues. They are obedience, courage and sacrifice. Learn to be unselfish, never to be a coward, and always be obedient. Then others seeing you will say "I want to enlist in the army that boy belongs to. I want to serve his commander." "Let your light so shine that others seeing your good works may glorify your Father which is in Heaven."

If you are not yet a soldier of the Prince of Peace, I hope you will enlist today. There is room for everyone, a place for everyone, and work for everyone. There is fighting to do right where you are, in your own heart, at home, at school, at work, and at play. The victory is sure and

the reward is certain. "To him that overcometh will I grant to sit with me in my throne." Is it not worth trying?

MARY A. MCWILLIAMS.

THANK-OFFERING

The dawn of each New Year is ever an appropriate time to make good resolutions; to turn away from the old, unsatisfactory way of living and to begin anew with high ideal and firm trust in God for strength to carry through a holy purpose for life. Let the thought of thanksgiving enter largely into our plans and resolutions for 1917. Did you ever stop to think if God were to take away his love and mercy for one hour you could not do one thing for yourself, you would utterly perish. Should not each day of our lives then show some expression of real thankfulness and gratitude to Him, the source of all our life and all our hope?

When Christ was upon the earth, He showed His interest in monetary affairs. The practical command to the only seeker of advice, of whom it is recorded that "Jesus loved him," is briefly about his property. "Sell that thou hast and give to the poor, and thou shalt have treasure in heaven."

It was to the offering of the widow, alone, that our Lord called the attention of his disciples. In recognition of what it cost her to give it up, it was lovingly received by him. The worth of a gift is to be determined not by its money value but by what it cost the giver. The measure of what that cost is, not what we give but what we have left. "All they did cast in of their abundance; but *she* of her want did cast in all that she had, even all her living." None need be ashamed to give out of poverty, for in the hand of Christ even a small gift may accomplish wonders.

How to Settle the Missionary Problem.

"If God's people would lose sight for a time of missionary organizations and every human agency, and would get one clear vision of Jesus Christ, then the whole problem of missionary finance and missionary workers would be settled.

I do not ask you to pity the heathen, for pity is often a weak thing that spends itself in tears and then forgets the object of it. But I do ask you, with all my heart, simply to *treat Jesus Christ right*. I submit to you the question: Is it right to receive the eternal life from those sacred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which He paid and then give Him the odds and ends, the convenient service, the things that cost us little or nothing? *The crumbs that fall from your laden table are not enough*. They will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. *You have no right to crucify the Lord Christ afresh upon the cross of your convenience.*"—Willis R. Hotchkiss.

What of the Future Aim for 1917?

1. Let our aim be a *Daily* Thank-Offering from each member of the W. M. S. in every congregation.
2. *Daily* prayer for the missions of our own church, all of which the Thank-Offering helps to support.
3. A Thank-Offering reported from every society in the Pittsburgh Presbytery at the Annual Convention in Beaver Falls next May.

The Statistical Report of the Corresponding Secretary last year told the story that seven societies of thirty-two of this Presbytery had contributed *nothing* to the annual Thank-Offering.

Will not the officers of societies take notice of this and bring it to the at-

tention of their members. Begin NOW TO THINK, TO PLAN, TO ACT that our aim may become our reality.

MRS. JOHN K. TIBBY,
Thank-Offering Secretary.

A CHRISTMAS GIFT

The Women's Missionary Society of the Eighth Street Church, of Pittsburgh, have had a custom for some years of sending Christmas greetings to all the lady missionaries of the church, and only those on the field can realize the thrill of joy it gives to receive these evidences of remembrance. It must be akin to the feeling Paul had when met by friends as he was journeying toward Rome. Acts xxviii: 15.

When the matter was mentioned this year the president of the society said that it seemed to her to be very inappropriate to send "Merry Christmas" cards to our missionaries in Syria this year; so it was decided to make up a sum of money, each practicing a little self-denial that the lady missionaries might receive our gift by Christmas.

Letters were written to Miss Edgar, of Latakia, and Miss Sterrett, of Mersine, with greetings as expressed in Psalm XX, telling them that they would receive a sum of money, which they were requested to share with the other ladies at their respective stations. The amount was forwarded to Mr. Steele, treasurer, and our prayers go with it that it may, indeed, be a Christmas gift and a blessing.

MRS. J. M. BALPH.

PLAN OF WORK OF THE WILKINSBURG W. M. S.

While the Wilkinsburg W. M. S. has no very new plans to present, yet we find our meetings both helpful and interesting.

The subjects of our devotional exercises include special themes, such as "Peace," "Temperance," "National Reform." This service is closed with a season of prayer for missions, following the order in the prayer cycle. To aid in making our petitions more definite, the names of the different missionaries are presented and prayer is offered for them individually.

At each meeting a brief summary of mission news, both of our own and of other churches, is given by a member previously appointed.

We very much enjoy our Mission Study, which is taught by different members in turn, one person taking the work for one book and another taking the next book. We like this way and think it combines unity with variety. It also divides the labor. We are now finishing "The King's Highway" and expect to take up another book early in the new year.

After the program has been completed, a business session is held. An every-member-canvass having been made previously, each one makes monthly contributions, or an annual donation, as is most convenient. Our society has stated pledges to the Indian Mission and to the Pittsburgh Syrian Mission.

Every member is considered a member of the Calling Committee, and the stranger, the sick, and the sorrowing, have the first claim on our sympathy.

It has become an annual feature with us to have an open temperance meeting, to which the whole congregation is invited. It was held recently on a Wednesday evening with the approval of the session, in connection with the prayer-meeting. Two local workers in the County Union were secured, who gave excellent addresses on interesting phases of the work, and a goodly number of the congregation gathered to hear them. We try to make our work count for as much as possible in the general church life.

EMMA C. SLATER.

THE PITTSBURGH SYRIAN R. P. MISSION

"The Pittsburgh Protestant Mission will not last more than a year," was the bold prediction of one of its opposers, but nearly two years have elapsed since, and the Syrian Protestant Mission has not died out yet; rather, it is stronger and more promising than ever before.

As far as I know, it is the only mission in Pittsburgh that has a day school, and this day school has now about sixty names on the roll, out of which number some forty to forty-five boys and girls are attending regularly and having their young lives turned in the way of God's truth. For as soon as they are able to read Arabic, they are given the Bible as a reading text book. At present there are eight classes studying lessons from the Old and New Testaments. The advanced classes have completed the Westminster Shorter Catechism and Brown's ters from the Bible and Psalms in Catechism, and are memorizing chapter. Instead of the fifteen-minute talk on some Scriptural text they are now getting one on "Pilgrim's Progress" every day, except Wednesday, when the Sabbath School lesson is discussed. The total number of classes is about twenty. Dr. Balph teaches some of them. The hours of the school are from 4 to 6 P. M. daily, except Saturday and Sabbath.

The Sabbath School attendance is not as good as heretofore, owing to the fact that the Greek Orthodox Church recently commenced holding services in the morning. However, we are expecting it yet to grow in spite of all obstacles. In this school there are four teachers: Mrs. Balph and Mrs. Abraham, a Syrian lady, who have girls classes; Dr. Balph, who has the boys' class, and Mr. Khouri, the men's class. At 11.30 o'clock, im-

mediately after the Sabbath School, Mr. Khouri preaches in Arabic to fifteen or twenty men and women, sometimes more. On Sabbath, December 10, a sermon was preached on temperance, and afterwards six men signed an Arabic pledge to abstain totally from liquors, and six others signed the pledge requiring the abstinence of the use of tobacco. Furthermore, they promised to pray for God's help upon their good resolution, and we also ought to remember them in our prayers. Our offering to help people in Syria, on one Sabbath, was \$30, and the total amount sent to Syria within the last two years is approximately \$130.

Undoubtedly the hardest feature of the work is the visiting, inasmuch as it is attended with hatred and opposition. This work is carried on by the missionary in the homes, in business places and on street corners, where themes on religion and morality are discussed.

Twice a week during the month of August we held open-air meetings, at which more than five hundred Syrians heard the Gospel truth. And though we seemed to be sowing seed on stony ground—some even threw a few stones at us—yet we hope and pray that some may have been awakened to the joy of salvation and may finally be brought into the kingdom of Christ.

Last October, just before the Pittsburgh Presbytery met, we were about to organize a church of some fifteen or twenty men and women, when they suddenly refused to bind themselves to certain principles of our church, chiefly that concerning naturalization; for the past oppression of the Turkish Government makes dear to their heart citizenship in this land of freedom. We have reasoned with them much on this point, but they are set in their view, so let us pray that God may put it in their heart to do their duty in recognizing Jesus Christ as the King of Kings and Lord of Lords!

A. J. KHOURI.

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1916

Latakia, Syria.

REV. JAS. S. STEWART, D. D.
 MRS. J. S. STEWART
 REV. SAMUAL EDGAR, } on furlough..
 MRS. SAMUEL EDGAR }
 J. M. BALPH, M. D., } on furlough....
 MRS. J. M. BALPH.. }
 MISS MAGGIE B. EDGAR.
 MISS M. FLORENCE MEARNS, on fur'gh

Mersine, Asia Minor.

REV. ROBT. E. WILLSON, } on fur'gh
 MRS. ROBT. E. WILLSON }
 REV. ANDREW J. MCFARLAND.
 MRS. ANDREW J. MCFARLAND.
 JOHN PEOPLES, M. D.
 MRS. JOHN PEOPLES.
 MR. J. FRENCH CARITHERS.
 MISS EVADNA M. STERRETT.
 MISS F. ELMA FRENCH, on furlough .

Larnaca, Cyprus.

REV. WALTER MCCARROLL.
 MRS. WALTER MCCARROLL.
 MR. CHARLES A. STEWART.
 MR. WILBUR WEIR

Nicosia, Cyprus.

CALVIN MCCARROLL, M. D.
 MRS. CALVIN MCCARROLL.

Tak Hing Chau, West River, South China.

REV. A. I. ROBB, D. D.
 MRS. A. I. ROBB.
 REV. J. K. ROBB,
 MRS. J. K. ROBB on furlough.
 REV. JULIUS A. KEMPF.
 MRS. JULIUS A. KEMPF.
 REV. WILLIAM M. ROBB
 MRS. WILLIAM M. ROBB
 J. M. WRIGHT, M. D.
 MRS. J. M. WRIGHT.
 MISS KATE MCBURNEY, M. D.,
 MISS IDA M. SCOTT, M. D., } On furlough
 MISS ANNIE J. ROBINSON, } without salr'y
 MISS MARY R. ADAMS.
 MISS ROSE A. HUSTON, on furlough...
 MISS NELLE A. BROWNLEE, *Union Lan-
 guage School, Canton S. China.*

Lo Ting, via Canton, South China.

REV. D. R. TAGGART } on furlough
 MRS. D. R. TAGGART } without salary
 MISS ELLA MARGARET STEWART.
 MISS JENNIE M. DEAN
 REV. ERNEST C. MITCHELL
 MRS. ERNEST C. MITCHELL
 E. J. M. DICKSON, M. D.
 MRS. E. J. M. DICKSON.

HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1916

Indian Mission. Apache, Okla.

REV. W. W. CARITHERS, D. D., *Superintend-
 ent*
 REV. OWEN F. THOMPSON
 MISS MARY MCFARLAND
 MISS MINTA ALLEN
 MISS INEZ WICHERHAM
 MISS LENA BLACKWOOD
 MISS ELLEN WILSON
 MISS FAY TAYLOR
 MR. MOYER WILLIAMS
 MR. CLAY WILLIAMS
 Mission of the Covenant, 800 South 5th St.,
 Philadelphia, Pa.
 MISS ANNIE FORSYTH,
 MISS EMMA M. MCFARLAND
Volunteer Workers.
 MISS MARY GREY
 MISS MAZIE STEELE
 MISS ANNA THOMPSON
 MISS MARY PFIEL ADAMS
 MISS EUNICE FLAGG
 MISS RUTH MCCANDLESS
 DR. ROBERT C. DUNCAN

Southern Mission. Selma, Ala.

REV. GEORGE A. EDGAR, D. D., *Superintend-
 ent, Knox Academy*
 MISS MARGARET MARTIN, *Principal of High
 School*
 MISS ELLA M. HAYS, *Grammar School*
 MISS ELVIRA SIMS
 MISS ELLA FRAZIER
 MISS ELLA THOMPSON
 MRS. M. I. ROBB
 MRS. G. M. SIMS
 MRS. ELLEN SENEGAL
 MISS M. E. FOWLER, *Sup't Girls' Industrial
 Department*
 MISS ORA B. SHELTON, *Assistant Girls' In-
 dustrial Department*
 MISS ANNA SIMS
 MISS MARY WILSON
 MRS. P. C. ASHURST, *Music*
 MISS SOPHIE KINGSTON, *East Selma*
 MISS LAURA MAE KINGSTON, *East Selma*
 MISS GUSSIE WARE, *Valley Creek*
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 trial Department*
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